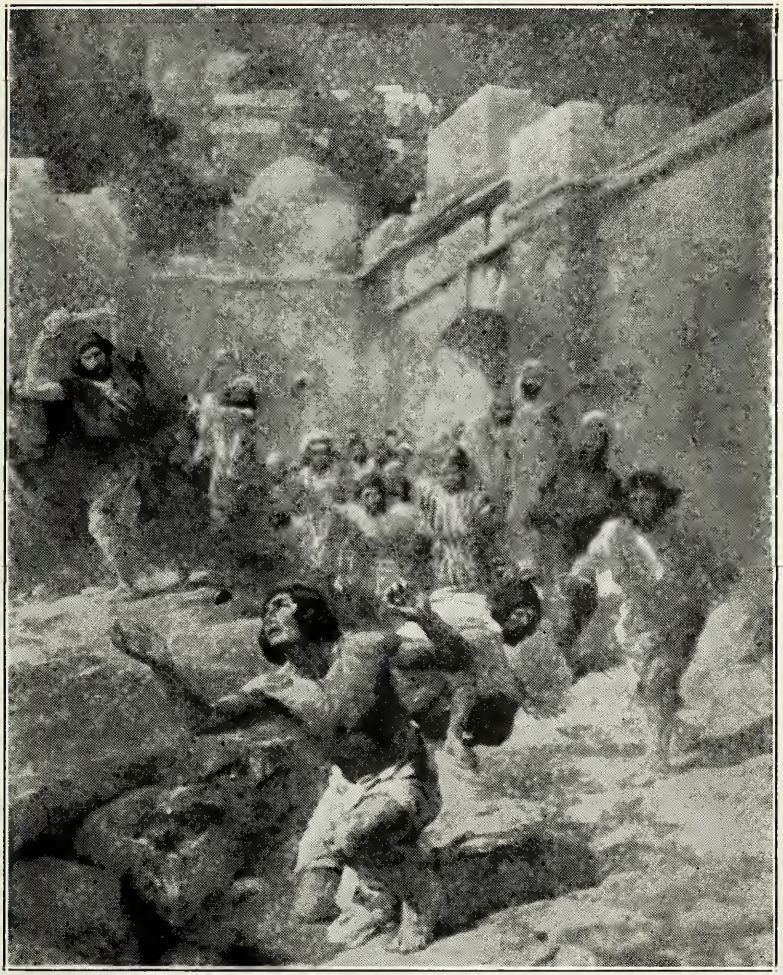
Millennial Star



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The Stoning of Stephen

No. 17, Vol. 102 **Thursday, April 25, 1940**

POETRY

RECESSIONAL

KIPLING'S well-known poem is a prayer that in the hurry for accumulation and external achievement we may not forget the inner and spiritual things of life. For it is these, after all, that are permanent—these that we should seek with ardour most consuming. "Every man," says Marcus Aurelius, "is worth just as much as the things are worth about which he is concerned."

God of our fathers, known of old—
  Lord of our far-flung battle line—
Beneath whose awful hand we hold
  Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
  The Captains and the Kings depart—
Still stands Thine ancient sacrifice,
  An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away—
  On dune and headland sinks the fire—
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
  Wild tongues that have not Thee in awe—
Such boastings as the Gentiles use,
  Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
  In reeking tube and iron shard—
All valiant dust that builds on dust,
  And, guarding, calls not Thee to guard.
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!
  Amen.

—Rudyard Kipling

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 17, Vol. 102 Thursday, April 25, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit.—I Cor. 12: 8, 9

★

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THIS WEEK'S COVER

THE stoning of Stephen, first of the Christian martyrs, is shown on this week's cover of the "Star." "But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold I see the heavens opened and the Son of man standing on the right hand of God." Stephen dared to stand up for the truth. See page 258.

"The Truth Shall Make You Free"

By Elder Charles A. Callis

Of the Council of the Twelve

Elder Charles Callis

TRUTH breeds new truth; it is eternally increasing. There is a question each of you should ask and answer for yourselves: In this fair earth what am I doing for God and country? Am I living the truth and enjoying the freedom that flows from living the truth?

There are two kinds of freedom: First, the real freedom that springs from the obedience that makes men really free. Second, the imaginary freedom in which certain men live who pursue popularity, the favour of the world, preferring to be men-pleasers instead of God-pleasers. To all those who indulge in this freedom and work for it, let me say that they will grow weary of the world, and the world will grow weary of them. They live in a dull, smoky environment; they will realize that the worldly pleasures for which they paid so much are out-burned in their lives; they are of no consequence.

May I take you on a journey?

Life is like a vast, boundless plain. In the midst of the plain stands the mountain of truth, knowledge, character and achievement. This mountain, rears its lofty head above the clouds. From the top of it there sounds a heavenly trumpet that echoes in every heart. It is a summoning invitation, "Friend, come up higher."

For the sake of illustration let us divide the people of the world into two bodies, the beginners and the finishers. They begin to climb the steep ascent. But the greater number of the people, like Pliable in Bunyan's "Pilgrim's Progress" have no stomach for the fight. They linger on the plain.

"To every man there openeth a way, and ways and a way.
And the high soul climbs the high way, and the low soul gropes the low,
While in between on the misty flats, the rest drift to and fro.
But to every man there openeth a high way and a low
And every man decideth the way his soul shall go."

And on this misty plain, this great body of people pause. They see three shrines: Pleasure, Popularity and Slothfulness. They begin to worship at these places, and so engrossed are they in worshipping these delusive deities that the sound of the trumpet grows fainter and fainter and finally they cease to have "the hearing ear."

These people on the flats at the foot of the mountain depend on cunning and artifice to get along through this world rather

than sound wisdom and unyielding integrity and character.

But the noble van, this glorious company, presses on past pleasure, past popularity, beyond slothfulness; they do not look for success in the golden casket, for often success is found in the dull, uninviting leaden casket that represents work and self-denial. These press on and the farther up the mountain they go the clearer the music is until they reach the top, with great spirit and exaltation of soul; the trumpet bursts forth in celestial music, and these heroic souls look back with durable satisfaction, if not complacency, upon the toil involved in the ascent.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night."

May I suggest that the man who is faithful in the work of God has his heart attuned to the inspiration of the heavenly trumpet voice. The music sounds clearer and sweeter as the days go by, but to those who fall by the wayside the music grows fainter, like Tennyson's bugle notes, until it dies out of their lives.

Some people mistake license for liberty. The freest man is he who walks with a still and quiet conscience. Happy is the man who walks humbly with his God with a daily testimony that he is pleasing the Almighty. This is the man who enjoys the sweetest and most lasting liberty.

To the great Cardinal Wolsey the time came when the smile of a prince changed to a frown which sent the Cardinal into exile.

As he passed over the threshold of his prison castle, he uttered these mournful words:

"Had I but served my God with half the zeal I served my king, he would not in my age have left me naked to mine enemies."

The celebrated statesman and cardinal found out that worldly praise is like vapour; it soon vanishes. But the praise of God is eternal.

In his great farewell Wolsey said:

"So farewell to the little good you bear me.
Farewell! a long farewell, to all my greatness!
This is the state of man: today he puts forth
The tender leaves of hopes; tomorrow blossoms,
And bears his blushing honours thick upon him;
Vain pomp and glory of this world, I hate ye!
I feel my heart new open'd. O, how wretched
Is that poor man that hangs on princes' favours!
There is, betwixt that smile we would aspire to,
That sweet aspect of princes, and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again."

Never were truer words spoken. For earthly honour is like a blast of wind; it lasts no longer. The popularity of men may last for an hour or for days at the most. But finally it goes forever. But what a fearful price the devotees of the popu-

larity of men have paid. This worldly praise, this popularity of the earth; it is earthly. It is not of heaven and therefore is not heavenly.

Dean Bennion, the distinguished educator of the School of Education of the University of Utah, in a scholarly address to the youth quotes Dr. Chas. W. Elliott, forty years president of the Harvard University. President Elliott says:

"If I had the opportunity to say a final word to all the young people of the world, it would be this: Don't think too much about yourselves. Try to cultivate the habit of thinking of others; this will reward you.

"The minute you begin to think of yourselves only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought for others.

"Selfishness always brings its own revenge. It cannot be escaped.

"Be unselfish. That is the first and final commandment for those who would be useful, and happy in their usefulness."

Be unafraid. Shakespeare said: "To fear the foe, since fear oppresseth strength, gives in your weakness strength unto your foe." And again: "Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt."

It isn't what you do that counts altogether; it is the spirit in which you work that has lasting joy and power. It isn't where you are, it is what you are that matters. Joseph's (of Egypt) name is shining with a glory of devotion to the work of God. He is one of those men who didn't pause on the plains of sensuality and dissipation, but the voice of the trumpet rang in his ears and in his heart, and he pressed forward to that glorious achievement which brings eternal joy.

Daniel remembered the words of his God. He longed for the freedom and the liberty that comes from the obedience that makes men free. He partook of his humble fare. The king didn't sit at his table; the Babylonian monarch wasn't there, but the royal host, the God of Heaven sat with Daniel while His prophet partook of that food which didn't excite the carnal appetites of the body, but rather revived and made mighty those great spiritual forces in him, without which man may never attain excellence.

But there comes another before me. He came by the power of God out of the dim past, from an obscure family, but God made him a remarkable person. He stood out clearly in sharp, yet sunny, outline against the world. That man was the Prophet Joseph Smith. He taught the truth that makes men free. Like Paul, he went about serving his Master, never caring for his bodily comfort. I think that the acme of his grandeur, his greatest eminence was reached when he said, while going to his martyrdom, "If my life is of no value to my friends, it is of no value to myself."

It is the life that is without sin, without corruption, that enjoys true liberty. The liberty of the Gospel, the perfect law

(Continued on page 266)

★

My Ideal Christian

HAVE you ever seen a truly religious man? I have. He never carries a long face, and a sanctimonious air is not a part of him. Yet I can truly say that this man is my ideal Christian.

My friend, for I can truly say that he is my friend, has the rare ability of causing men to respect him by the clean, honest look in his eye; by the way that he conducts himself in public; and the honest, sincere love that he holds for his fellowmen.

He loves his God with all his heart, might, mind and strength and loves to serve Him through the organization of His Church. Yet accepts the teachings of the Master, that the church is for man, and not man for the church.

Although subject to human weaknesses, he sincerely tries to practice pure religion as taught by James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

He is not a rich man, but he has sung so often that Mormon hymn which declares that "Sacrifice brings forth the blessings of heaven," that he actually believes it. He said, when he sent his son on a mission, "The deeper the Lord has His hand in my pocket, the more am I blessed."

Once when he was in a somewhat philosophical mood he told me this:

"When we are called upon to sacrifice money, time, or talent in some good cause, we should be thankful for the opportunity we have of doing it. God has instituted the principle of self-sacrifice for the growth of His children. In short we cannot attain any great and highly coveted goal in this life, unless we are willing to give up something that is equally near and dear to us."

These are just a few of the ways of life and thought of this friend of mine by which he approaches my pattern of an ideal Christian.

—Wilford M. Patterson

Added Upon

A STORY

By Nephi Anderson

PART SECOND

SECTION IV—(Continued)

NEXT morning Signe was very busy. She washed the wooden milk basins, scalded them with juniper tea, and then scoured them with sand. She churned the butter and wanted to help with the cheese, but Hansine thought that she was not paying enough attention to their visitor, so she ordered her off to her lookout on the mountain. Hr. Bogstad would help her up the steep places; besides, he could tell her the names of the ferns and flowers, and answer the thousand and one questions which she was always asking. So, of course, they had to go.

But Signe was very quiet, and Henrik said but little. He had come to the conclusion that he truly loved this girl whose parents were among the poorest of his tenants. None other of his acquaintances, even among the higher class, charmed him as did Signe. He was old enough to marry, and she was not too young. He knew full well that if he did marry her, many of his friends would criticise; but Henrik had some of the Norseman spirit of liberty, and he did not think that a girl's humble position barred her from him. True, he had received very little encouragement from her, though her parents had looked with favour upon him. And now he was thinking of her cold indifference.

They sat down on a rocky bank, carpeted with grey reindeer moss.

They had been talking of his experiences at school. He knew her desire to finish the college education cut short by a lack of means.

"Signe, I wish you would let me do you a favour."

She thought for a moment before she asked what it was.

"Let me help you attend college. You know I am able to, besides—besides, some day you may learn to think as much of me as I do of you, and then, dear Signe—"

Signe arose. "Hr. Bogstad," she said, "I wish you would not talk like that. If you do, I shall go back to Hansine."

"Why, Signe, don't be offended. I am not jesting." He stood before her in the path, and would have taken her hand, but she drew back.

"Signe, I have thought a great deal of you for a long time. You know we have been boy and girl together. My absence at school has made no difference in me. I wish you could think a little of me, Signe."

"Hr. Bogstad, I don't believe in deceiving anyone. I am sorry that you have been thinking like that about me, because

I cannot think of you other than as a friend. Let us not talk about it."

If Henrik could not talk about that nearest his heart, he would remain silent, which he did.

Signe was gathering some rare ferns and mosses when Hansine's *lur* sounded through the hills. That was the signal for them, as well as the cows, to come home.

Early the next morning Hansine's brother came up to the *saeter* to take home the week's accumulation of butter and cheese. Signe, perched on the top of the two-wheeled cart, was also going home. Hr. Bogstad, mounted on his horse, accompanied them a short distance, then rode off in another direction.

SECTION V.

"Can two walk together, except they be agreed?"—Amos 3: 3

It was nearly noon when Signe Dahl sprang from the cart, and with her bundle under her arm, ran down the hillside into the woods, following a well-beaten trail. That was the short cut home. A ten minutes' walk brought her to the brow of a hill, and she sauntered down its sloping side. She was nearly there but, being doubtful of her reception, she lingered.

She threw herself on a green bank, and this is the picture which she saw: Just before her, the greensward extended down to a lake, whose waters lost themselves behind cliffs and islands and pine-clad hills. On the farther shore, five miles distant, a few red farm houses stood out from the plats of green—all the rest was forest and rock. The sky was filled with soft, fleecy clouds, and not a breath stirred the surface of the lake. Signe gazed towards a rocky island before her. Only the roof of the house upon it could be seen, but from its chimney arose no smoke. That was where Signe had been born, and had lived most of the eighteen years of her life.

Hr. Bogstad had actually proposed to her—the rich and handsome Hr. Bogstad; and she, the insignificant farmer girl, had refused him, had run away from him. Signe Dahl, she ruminated, aren't you the most foolish child in the world? He is the owner of miles and miles of the land about here. The hills with their rich harvest of timber, the rivers with their fish, and even the island in the lake, are his. To be mistress over it all—ah, what a temptation. If she had only loved Hr. Bogstad, if she had only liked him; but she did neither. She could not explain the reason, but she knew that she could not be his wife.

How could such a man love her, anyway? Was she really so very good looking? Signe looked down into the still, deep water and saw her own reflection asking the question over again. There! her face, at least, was but a little, ordinary pink and white one. Her eyes were of the common blue colour. Her hair—well, it was a trifle wavy and more glossy than that of other girls, but—gluck! a stone broke her mirror into a hundred circling waves. Signe looked up with a start.

(Continued on page 266)

THURSDAY, APRIL 25, 1940

EDITORIAL

Religion, Democracy And The Children

IF there is any one thing that is more fundamental than another in human life, it is that men must be free to make their own decisions.

In the pre-earth world there was "free agency." A question arose as to whether the law of "perfect liberty" or compulsion should prevail in the earth-life, which the spirits were about to enter upon. On this question there was a difference of opinion. Two-thirds "of the hosts of heaven," led by Jesus Christ, voted for freedom of choice; one-third, headed by Satan, voted for compulsion. In consequence of his rebellion the Devil, with his followers, was "thrust down" to a perpetual unembodied state. They had not only defied the will of God, but they had also rebelled against the will of the majority. In the ante-mortal state, therefore, there was perfect freedom of choice, and the rebellious spirits were but reaping the harvest of their deliberate decision.

That was in heaven, before the earth was peopled. On the earth the same law of free agency was designed to prevail. Originally men were free to set up a political government of their own. Had they been left alone and had their leaders been imbued with the spirit of Christ, every political government would have been a democracy, patterned after the order that had prevailed in heaven. The Lord purposed it to be that way. Men would have worked out a plan of life that would grant them the greatest latitude in choice compatible with the rights of the community.

It is the inherent right of every human being to make his own decisions religiously and politically. This is the spirit of Christ. Compulsion, force, is the spirit of Satan. Let us make no mistake about that. Force in the home, force in the state, force in the Church, force anywhere, is contrary to the spirit of the gospel, contrary to the spirit of progress. Always persuasion, reasoning, discussion, is more effective than compulsion. One can be *led* as well as *driven.* To be sure, the wilful rebel should be "punished," as he was in heaven, else he will destroy both society and the Church. Whatever happens to us, within certain limits, is the result of our actions, which are the effect of our decisions.

Since freedom of choice is so vital in human life, it follows that children and young persons should not only know this, but act upon it. In education, whether in the home or in the school, children should be made to see and to feel that certain results follow their decisions. Life is not a matter of rewards and punishments so much as laws, decisions, and natural consequences. Here is a rule of conduct; we may obey or disobey this rule; that is our right, up to a certain point; but something happens to us, one way or another, according as we adhere to or break the rule. It is just as simple as that. When we are free to follow or violate a principle or law, we thereby assume a responsibility for what we say or do, and we cannot complain at the consequences. We have invited those consequences. No drunken driver can say, after an accident, "I didn't know!" It was his business to "know" while he was sober and to make a clear decision.

The writer knows of a father and a mother who never make a decision for their children. Instead, when a situation comes up in the life of one of the children, they discuss it, open it up, show what decisions may be made, and what would happen if any of these are made. The situation thus cleared up to the child's mind, he is left free to choose. Of course, these parents, adhering to the divine injunction in the Doctrine and Covenants 68: 25-27, "teach their children to understand the principles and doctrines of the Church," and, having taught them, they endeavour to get them to make the right decision. Thus the children of this couple learn the greatest lesson that life can give them, that they will reap what they sow, that they are responsible for what they do, that they must consider before they act.

ADDED UPON

(Continued from page 263)

There was Hagbert standing half concealed behind a bush.

"Oh, I see you," she shouted.

He came down to the water, grinning good-naturedly.

"Well," said he. "I didn't think you were so vain as all that."

"Can't a person look at the pebbles and fish at the bottom of the lake without being vain?" and she laughed her confusion away. "Say, Hagbert, is your boat close by?"

"Yes, just down by the north landing."

"Oh, that's good. I thought I would have to wait until father came this evening to get home. You'll row me across, won't you?"

"Why, certainly; but I thought you had gone to the *saeter* to stay, at least a week."

"Yes, but—but, I've come home again, you see."

"Yes, I see," and he looked oddly at her.

"A thousand thanks, Hagbert," she said, as she sprang out of the boat, and then climbed up the steep path, and watched him pull back. He was a strong, handsome fellow, too, a poor fisherman, yet somehow, she felt easier in his company than in Hr. Bogstad's.

Signe found no one at home. Her mother and the children had, no doubt, gone to the mainland to pick blueberries; so she went out into the garden to finish her book. She became so absorbed in her reading that she did not see her mother's start of surprise when they came home with their baskets full of berries.

"Well, well, Signe, is that you? What's the matter?" exclaimed her mother.

"Nothing, mother; only I couldn't stay up there any longer." And that was all the explanation her mother could get until the father came home that evening. He was tired and a little cross. From Hans he had heard a bit of gossip that irritated him, and Signe saw that her secret was not wholly her own. She feared her father.

(To be continued)

★

"THE TRUTH SHALL MAKE YOU FREE"

(Continued from page 260)

of liberty all may enjoy by following the commandments of that greatest patriot, the greatest liberty-loving being that ever trod this earth, the Lord Jesus Christ.

I beg of you that you look for the good in people and love them for the good that is in them, as the Lord Jesus did in the life of the rich young ruler.

The sweetest and most comforting thought that can come to you when you are in the silences and alone with your conscience, ready to meet your God, is that you have preached the truth that has made men free.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT VIII—GRAINS

"ALL grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth. . . . All grain is good for the food of man."—Doctrine and Covenants 89: 14, 16.

Use of Grain. Grains, or cereals, were ordained to be "the staff of life" for human and animal consumption, and so they have been almost from the beginning of time. All races consume large quantities of cereal products, unless it be the peoples of the frozen north or south where grains cannot grow. This consumption has increased greatly from earlier ages owing to the increased cultivation of the earth, made possible by improved methods of agriculture. The popularity of grains as food is augmented by their excellent keeping qualities, the ease with which they may be handled, and their relatively low cost. They furnish an economical source of energy, and it is difficult to plan a satisfactory diet without them, especially where the cost of food must be considered.

Composition of Grains. Grains contain the six necessary food elements already enumerated, though not in the same proportions. They are characterized by a high carbohydrate (starch) and rather low protein content. That is, they are largely carbohydrate or energy foods.

The ash or mineral content of the grains is fairly high. Phosphorus and calcium are both present in a notable degree, while iron, copper and manganese, necessary to full health, are usually found in more than sufficient amounts. The inclusion of grains in the dietary insures a relatively large ingestion of the necessary minerals.

The grains are also excellent sources of the valuable vitamins B and E, with smaller quantities of vitamins A and G. From every point of view, grains are good human foods.

All Grains Are Good Food. The grains most used are rice, wheat, rye, corn, oats and barley, and in this order is the relative extent of their use as food. Today more than half of the human family subsist largely on rice, the staple food of all Oriental peoples. Among the so-called white races, wheat is the favoured grain because of its ease of production, its bland flavour and the porous loaf of bread that may be made from it.

In many countries of Europe, rye is used as a staple food, virtually displacing wheat products. These peoples are well nourished, when other food habits are good, for the minerals and vitamins are distributed throughout the rye kernel and are not so apt to be discarded in the process of milling as is the case in wheat flour. Barley will grow where wheat does not thrive, therefore it is used for bread in such places. Oats are used in most countries for a type of mush or similar break-

fast dish for which they are an excellent, nutritious food, if not too highly milled and refined. The people of Scotland for generations have used oats for cereals and cakes, more largely than wheat or rye, and are, when ample milk is used with this otherwise good diet, well fed and healthy. Corn is used in many countries both as bread and for other popular dishes.

Human experience has shown that any or all of these grains are wholesome human foods. This is confirmed by chemical analysis.

Breakfast Cereals. A favourite way of taking grain as food is by the use of breakfast cereals. These must be properly cooked. The whole of the wheat grain should be used, for the minerals and vitamins are found in the germ and the outer covering of the kernel. The grain may be ground as fine as desirable or eaten whole as preferred.

Prepared cereals are easy to serve but through the process of manufacture they are likely to become deficient in some of the vitamin and mineral content of the grains inasmuch as they will not keep fresh unless devitalized. One of the simplest and best cereals is made by grinding whole wheat to any desired fineness in an old-fashioned coffee grinder. The following partial list classifies some standard breakfast cereals with respect to the manner of their preparation:

WHOLE GRAIN	HIGHLY MILLED
Oatmeal	Cream of Wheat
Puffed Wheat	Light Farina
Shredded Wheat	Corn Flakes
Dark Farina	Cornmeal (white)
Wheatsworth	Grapenuts
Wheatena	Pearled Barley
Graham Mush	White Rice
Unpolished Rice	Puffed Rice

Starch and Sugar in the Diet. The grains are rich in carbohydrates—that is, in sugars and starches. When many molecular sugar groups are linked together, a starch is formed. Similarly, when a starch is subjected to a hydrolizing, disorganizing process, as in digestion, sugars are formed. When starch is eaten, its first digestive change is its reduction to sugar. Therefore, sugars and starches are practically identical in their effects upon the body. This explains why it is a dietetic duplication to combine sugar and starchy foods as is often done with sugar on cereals or in the rich pastries and desserts of the modern dietary. As a rule, starches are easily and fully digested when properly cooked and taken alone. Partial cooking of starches which has occurred where the inside of hot bread or biscuits is of a doughy consistency, leads to retarded digestion. Starches are also much harder to digest when fried, for fat covers the starch granules and keeps them from being properly and promptly reached by the digestive juices (as in doughnuts, fried foods, etc.). They are also less digestible when blended with fat as in pastry or in undercooked gravy or cream sauce. Such a combination tends to ferment in the stomach and intestines, causing delay in

(Continued on page 272)

Sacrament Gem For May, 1940

(Deseret S.S. Hymns, No. 45, Stanza 2)

Purify our hearts, our Saviour,
Let us not go far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

★

Special Notices

THE "Star" appreciates the material sent in from time to time by many of its readers. It is, however, difficult to find space for printing all of it, and difficult also to find time to acknowledge the receipt of manuscripts. Will "Star" readers kindly note then, that any contributions sent in will be gratefully accepted and filed, and if at all possible, published at some future date.

★

N. B.

REPORTS of functions must be clearly and concisely stated, and include details as to dates, times and numbers present, etc., and must be forwarded to the "Star" Office within one week after the event so as to appear in the "Star" not later than one fortnight after the event. Kindly send all reports to 5 Gordon Square, London, W.C.1.

★

THE "Star" regrets that owing to unavoidable difficulties during the past few weeks, delivery has been late. Matters have now been adjusted, however, and a return to normal proceedure will be assured in the future.

BUILDING FUND CONTEST

AT the time of going to print the Mission Office has received only one notification of Building Fund figures in connection with the contest sponsored by Dr. Ray M. Russell. Will Branch Presidents therefore please note that figures for the amounts collected by their Building Fund committees during the past year, i.e. from January 1st, 1939, to April 1st, 1940, must be returned to the "Millennial Star" Office, 5 Gordon Square, London, W.C.1, by the 30th of April, 1940.

Any communication with post mark dated later than this will not be considered.

Who is going to win the prize this year? Dr. Russell is offering a first prize of £2:0:0, a second prize of £1:0:0, and a third prize of 10s. Remember you have had an additional three months in which to make extra efforts. Let us hope that the results will justify this extension.

From the Mission Field

ARRIVAL AND ASSIGNMENT

Elder Reginald Brown, of the London District was set apart as a missionary and assigned to labour in the British Mission Office, on Monday, March 25th.

DOINGS IN THE DISTRICTS

Birmingham

Brother Alvin Thomas of the Handsworth Branch was ordained an elder on Sunday, April 7th, under the hands of District President Norman Dunn.

On Saturday, April 6th, the Handsworth Branch M.I.A. held a Green and Gold Ball. Approximately 55 people were in attendance including members from Sparkbrook, Wolverhampton, Kidderminster and Nuneaton Branches. The Master of Ceremonies was Brother Alvin Thomas. Refreshments were served by Sisters Florence B. Dunn and Alice Collins of the Relief Society, and the hall was decorated by Brother and Sister Alvin Thomas. Solos were sung by "Snowball" and ukelelee solos and songs by Mr. Eric Mildenhall.

The Birmingham District Relief Society Conferences were held in their five separate Branches on March 10th and 17th. The theme of "Love" was treated throughout. Handsworth Branch held a social on Tuesday, March 19th, commemorating same. A Relief Society play was given, "All In A Day," after which refreshments were served by the Sisters.

Sparkbrook Branch Conference was held at Stratford Road Council Schools on Sunday, April 7th. The morning session was conducted by Brother William J. Dyson, and was attended by about 40 members (including two friends).

Brother Arthur J. Fisher presided over the testimony meeting that followed. During this meeting one newly-baptized member (Leslie L. C. Megeney) was confirmed.

Branch President Frederick Webb presided over the afternoon session which was attended by 50 people. The speakers were Arthur J. Fisher and Frederick Webb of the branch presidency, and George E. Hunter and Norman Dunn of the District Presidency, who dealt with the theme of the conference, "The Purpose And Destiny Of The Church."

The Nuneaton Branch Relief Society held their conference in the Masonic Hall on Sunday, March 10th, with Sister Elsie M. Linnett conducting, and Sister Sarah Seckington assisting, the theme being "Love and Charity." Speakers were Sisters Elsie Linnett, Margery Neal, Sarah Seckington, and Branch President William T. Nightingale.

The Nuneaton Branch Conference was held on Sunday, March 17th. The theme was "The Purpose And Destiny Of The Church." The afternoon session was conducted by Brother Clarence G. Linnett, and the session dealt with the theme, the concluding speaker being District President Norman Dunn.

The evening session was conducted by President William Nightingale, and speakers were Brothers Clarence G. Linnett, Edgar A. Cater, William Nightingale, Arthur Fisher, and Brothers George Hunter and Norman Dunn of the District Presidency.

Leeds

The Bradford Branch M.I.A. held their annual Green and Gold Ball in the recreation room with approximately 80 members and friends present on Saturday, March 23rd. The music was provided by the Bollingbrook dance band. Arrangements for the evening were carried out by District Supervisor Brother William T. Smith.

On Easter Sunday, March 24th, the evening service was taken over almost entirely by the Bradford Gleaner Girls and Chorus (under the direction of Branch Chorister Sister Florence Dennis). The prin-

cipal speakers were Sisters Muriel Fearnley and Lucy Felvus. Sisters Mary Newsome and Ada Craven gave a poem and scripture reading respectively. The concluding speakers were Brothers Perry (Senr.), and Wallace Perry (Junr.) of Cardiff Branch.

The Leeds District had an outing to Shipley Glen on Easter Monday. Approximately 50 members and friends made the trip which was under the direction of District President H. Walker. The evening was then spent in the Bradford Chapel recreation room with President Walker leading in games. Brother Wallace Perry led in community singing which was the concluding item.

Liverpool

The Sunday School of the Nelson Branch held a social and dance in the branch rooms on Saturday, April 6th. During the evening items were rendered by members and friends including songs and dialogue. Refreshments were served by the officers of above.

Rosegrove Ermena Starkie was baptized by her husband, Brother James Starkie on Sunday, March 10th, at Burnley Branch Chapel, and was confirmed by Nelson Branch President John R. Moore.

London

On Sunday, April 7th, Sister Joyce Mabel Bleakley was set apart as London District Sunday School Supervisor by James R. Cunningham of the Mission Presidency, in a London District Supervisors' Meeting held at "Millennial Star" Office, 5 Gordon Square. President Cunningham was released from that office.

The St. Albans M.I.A. held a social in the branch hall on Tuesday, April 9th, and was conducted by the M.I.A. president, George A. Goundry. The first part of the programme consisted of songs and musical numbers—the participants being Brothers Ernest G. Osborn, George Goundry, Allen Atkins, Sister Violet Osborn, Mr. Richard Gillings, and Miss Elsie Baulk. Refreshments were served and games were played. Number present—26 members and friends.

Newcastle

On Sunday, March 31st, Middlesbrough Branch held its conference at 21 Bottomly Street. The theme was "Continual Revelation." Speakers at the afternoon session were Brother Charles Harland, Derek Harland, and James Thompson. There were 21 people present.

Brothers S. Short and President F. Oates were the speakers at the evening session. 34 people were in attendance.

Norwich

In the Norwich Branch on Thursday, March 28th, a social was given under the direction of the Y.W. M.I.A. District Supervisor Doreen Newhouse, in conjunction with the branch M.I.A. The programme included two plays; "None So Deaf," and "Inside Information." Those taking part were Sisters Doreen Newhouse, Nora Newhouse, and Margaret Simpson; and Brothers William Rayner, Tom Watts, and Branch President Alfred Woodhouse. Sisters Lily Drew, Doreen Newhouse, and Brothers William Rayner, and Cyril Durrant were responsible for all arrangements. Refreshments were served during the interval.

Scottish

Brother William Arthur Scott of Glasgow Branch was ordained an elder on Sunday, March 10th, by Branch President A. B. M'Gowan, and assisted by Airdrie Branch President Thomas Graham.

Sheffield

A concert was held in the Sheffield recreation hall on Saturday, March 30th. This concert was arranged by Brother George Stubbs (Sunday School superintendent), along with his counsellors. The Carmen-Chappelle Accordion Band provided the entertainment, together with other artists. About 150 members and friends were present and the hall was filled to capacity. This was one of the most outstanding concerts given at Sheffield.

PERSONALS

GRAHAM - GARDNER — Mary, daughter of Sister Mary Gardner of Liverpool, was married to James Graham of Boston, Mass., at Hyde Park, Mass., U.S.A., on Saturday, January 27th.

NEWBURY - HILL — On Easter Monday, March 25th, Rosina Maude Newbury was married to James Patrick Hill (of the Mission Presidency) at "Ravenslea" Chapel (South London Branch). Mission President Andre K. Anastasiou performed the ceremony.

BORN—To Brother and Sister Thomas Rudd of Gravesend, a daughter on Thursday, March 21st.

SLADE—The infant daughter of Mr. and Sister Slade of Watford, was blessed in the St. Albans Branch on Sunday, April 7th, by Brother William J. Jolliffe, and given the name of Valerie Anita Slade.

★

BIRMINGHAM DISTRICT M.I.A. CONVENTION SCHEDULED

THE Birmingham District M.I.A. Convention, to be held during Whitsuntide on Saturday, Sunday, and Monday, May 11th, 12th, and 13th, at Handsworth Chapel, 23 Booth Street, was decided upon by a unanimous vote of members assembled in the District Union Meeting under William St. John Yates of the District Presidency, on Saturday, April 6th. Proposed proceedings will run into three days.

★

THE WORD OF WISDOM

(Continued from page 268)

digestion and in time producing distressing symptoms which often lead to irritation and later to serious trouble.

One of the commonest dietary errors of today is the overeating of starchy foods, with or without fats and sugars, such as macaroni, rice, cereals, cakes, pastry and desserts—thereby satisfying the hunger so that no desire remains for food that contain building materials with regulating minerals and vitamins. The excessive use of starch, sugar or fat, unbalances the diet by supplying an excess of one of the essential food elements, the energy producing one.

Sugar as Food. Sugar is a carbohydrate food which has come into general use since the Word of Wisdom was given to the world. The revelation deals only with grains, fruits, vegetables—nature's products—and with meat to be used sparingly in cold or famine, but it does not follow that foods not specifically mentioned in the Word of Wisdom are prohibited. Milk and many other good foods are not mentioned, yet should be used intelligently, with wisdom and prudence, which includes knowledge.

(To be continued)

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall.
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15. Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall.
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall.
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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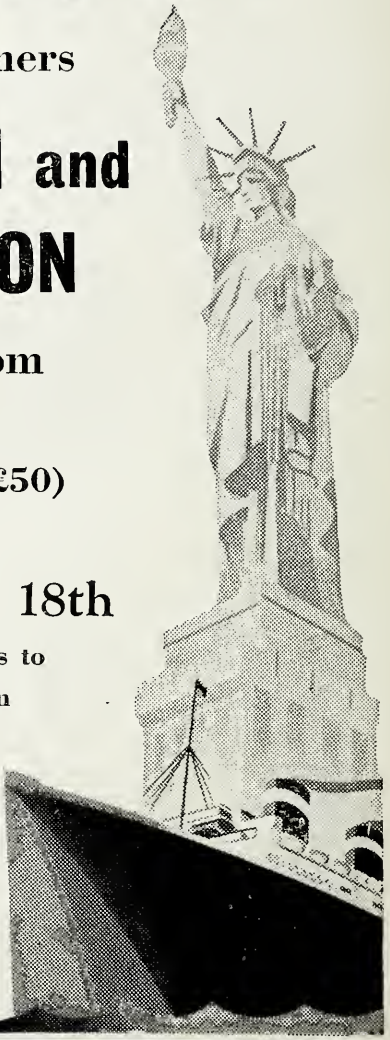

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